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Biography.

Sketches of the life and death of Thomas Cranmer, Archbishop of Canterbury, martyr, burnt at Oxford, in England, for the confession of Christ's true doctrine, under Queen Mary, March 21, 1556.

THOMAS CRANMER was of an ancient family in the county of Northamptonshire, in England. He was kept at school from his infancy, and received his first degrees in the university of Cambridge. Having by marrying lost his fellowship in Jesus College, he became a reader in Buckingham College, where he first discovered his piety, attachment to the pure doctrines of the scripture, and eminent theological knowledge. His wife dying prematurely, he was again chosen fellow of Jesus College, and made doctor of divinity, reader of the principal divinity lecture, and one of the learned examiners, on whose opinion the university gave its highest degrees, which were then bestowed on strict principles of merit. In this high station he arrived to great and eminent reputation, both for learning and religion. At this time, the great cause of divorce between Henry VIII. and Catharine of Spain his wife, was a principal subject both of

civil and religious discussion. The inconstancy of the capricious monarch, and the opposition he met in the papal court (by whom divorces were then granted) thro' the influence of the court of Spain, became the political cause of the reformation in England. Henry had in anger dismissed Campeius and cardinal Wolsey, the pope's legates, for their tardy proceeding in the matter of the separation. It was now that Cranmer was accidentally introduced to Dr. Gardiner and Dr. Foxe, the king's principal managers in this important affair. To these he gave the first hints of denying the papal supremacy, and committing the cause to be judged, to the principal and learned men in England, and the universities of Cambridge and Oxford. Cranmer wrote a book vindicating the principles of the divorce, which actually took place, and went on an embassy to the pope and the principal parts of Europe, by which he gained the eternal enmity of all the popish party.

Being thus introduced to the king's favor, he was soon made archbishop of Canterbury, and principal prelate of the realm. He was a good man, eminently pious, and faithful in the high office he sustained. Henry, while he lived, protected him against all the machinations of a wicked court and the popish party. In the short reign of young Edward VI. he was respected as a good man and a servant of the Lord.

After the death of Edward, a controversy arose concerning the succession; whether it should be Lady Mary, the daughter of Henry, and nearest by blood to the throne, but a papist; or Lady Jane, his niece, but a protestant. —Jane was declared queen, through the influence of the Protestant party; but the commons prevailed, and Mary actually came to reign. Cranmer, in faithfulness to the oath he had taken, at first was on the side of Mary; but through the influence of casuists, had consented that Jane should be proclaimed; still he never opposed Mary's actual accession to the throne. In this whole affair he acted like a man eminently conscientious, but Mary never forgave him, and being in principles a Papist, did from the first determine his destruction. The whole Papal party, knowing him to be a principal obstacle to the accomplishment of their design, and an object of bitter vengeance in the mother court of Rome, levelled their

shafts against his reputation and life. Many were the attempts made to destroy him, and many to gain him to the Popish party, but he generally was inflexible to his faith and his own understanding of the scriptures.

Having been for a long time persecuted by his enemies, in an unguarded moment, he was influenced by those who called themselves his friends, to set his name to a recantation in which he renounced the doctrines of the reformation, and declared his belief in the principles of Popery. His having made this recantation affords a striking proof of this truth, that the firmest men may at times be shaken in their resolution, when not guarded against temptation from their worldly interests. From the time of signing this paper the good Archbishop relented. He felt that he had done wrong, and he never after enjoyed that peace and quietness of conscience with which a full confidence in his own integrity had before this inspired him. And while this act gave him disquiet in his own mind, it did not at all abate the malice of his enemies. His death was determined upon. The offence which he had given to a haughty and implacable Queen, she could not forgive, notwithstanding he had publicly recanted the errors of which she and her party pretended to accuse him. He was thrown into prison and treated with great severity and cruelty. A secret commission was made out by the authority of the Queen for putting him to death, and several persons entrusted with the execution of that commission. A day was appointed for exhibiting him to the view of the public, and the better to carry on the impious farce, a Dr. Cole was appointed by the Queen to preach a sermon on the occasion, in which he was directed to censure Cranmer and attempt to prejudice the people against him. On the day appointed, the venerable Archbishop was brought from prison to the Church, where, like a criminal, he was exposed to public view, habited in mean apparel, and every circumstance contrived to degrade him in the estimation of those who had formerly looked up to him with respect. During the preaching of Cole, Cranmer appeared with the humble and patient dignity of a true martyr. Possessing the spirit of his great Master, he received revilings without even a disposition to revile again, and during the service, he twice lifted up his

hands to Heaven imploring a blessing on his persecutors. After this mock solemnity the pious martyr received a sentence of condemnation, on hearing which he addressed the throne of grace in the following prayer :—

" O Father of Heaven, O Son of God, Redeemer of the world, O Holy Ghost, Three Persons and one God, have mercy upon me, a most wretched and miserable sinner. I have offended both against Heaven and earth, more than my tongue can express. Whither then shall I flee ? To Heaven I may be ashamed to lift up mine eyes, and on earth I find no place of refuge or succor. To thee, therefore, O Lord, do I run ; to thee do I humble myself, saying, O Lord my God, my sins be great, but yet have mercy upon me for thy great mercy. The great mystery that God became man, was not wrought for little or few offences. Thou didst not give thy Son, O Heavenly Father, unto death for small sins only, but for all the greatest sins of the world, if the sinner returns to thee with his whole heart, as I do at this present. Wherefore have mercy upon me, O God, whose property is always to have mercy, have mercy upon me, O Lord, for thy great mercy. I crave nothing for mine own merits, but for thy name's sake, that it may be hallowed thereby, and for thy dear Son Jesus Christ's sake. And now therefore, O Father of Heaven, hallowed be thy name," &c.

Having closed his prayer, he addressed the people and exhorted them to the practice of every Christian duty. In the course of his exhortation he was insulted by his enemies, and speedily dragged to the stake where he was to die as a witness to the truth. The wood being kindled and the fire beginning to burn near him, he stretched forth his right hand, which had signed his recantation, into the flames, and there held it, till the spectators saw it burn to a coal before his body was touched. So patient and constant was he in the midst of the most extreme tortures, that he appeared to move no more than the stake to which he was bound. His eyes were lifted up to Heaven, and he often used the words of the blessed martyr, St. Stephen, " Lord Jesus, receive my spirit," till the fury of the flames extinguishing his life, he gave up the ghost.

Communications.

On the Sabbath.

[Continued from No. 1—page 16.]

WE have seen that the Sabbath is a token of God's gracious covenant; for it is a sign between him and his people, throughout their generations, that he is the Lord that doth sanctify them.

We are now to prove, that the profanation of the day, by pursuing any worldly business or pleasure, is exceedingly offensive to God.

This will appear, if we advert to the passage of Scripture which has been already quoted, and which the reader is desired to peruse, Exodus xxxi. 12, 13, 14. Here we find, that God has ordained that a very severe penalty should be executed on Sabbath breakers. Every one that defileth the Sabbath shall *surely be put to death;* for whosoever doeth any work therein, *that soul shall be cut off from among his people.* Now we ask those, who consider it a trifling matter to profane the Sabbath, by improving either the whole or some part of it for their worldly business or pleasure—we ask them to consider the awful import of this sentence! With what care and jealousy has God guarded his holy ordinances! The man who should presume to violate the Sabbath, forfeited life—God says, *He shall surely be put to death.* This is sufficient to prove the atrocious nature of the offence.

But some may inquire for a reason why such a severe sentence was annexed to the sin of Sabbath breaking.

1. It is the abuse of a gift. The Sabbath is an institution which God has ordained, in mercy, for the benefit of his creatures. Though he calls it his own, yet it was made for man; that is, for man's benefit. It was surely a proof and expression of divine mercy, to set apart one day in seven, in which it should be the duty of men to disengage themselves from worldly care, and rest from worldly labor; that they might have one day to seek the Lord, and learn his will, without embarrassment. It was merciful to their bodies, as well as to their souls. They need so much rest from bodily labor; and they certainly need that proportion of time to attend, without the distraction of worldly business and cares, to the more important concerns of their souls.

In the institution of the Sabbath likewise, God had designs of mercy to the inferior animals, as well as to men. "Thou shalt not do any work therein, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle." The brutes partake largely of the painful effects of the apostacy. Their pains and their labors have come on them, through the sin which has entered into the world; "for the whole creation groaneth, and travaileth with pain together until now." The cattle need some mitigation of their pains; and it was merciful, that God should provide, by law, that on one day in seven they should be exempted from those labors and pains which we have brought upon them.

Hence it unavoidably follows, that those who profane the Sabbath, by labor, or by causing their cattle to labor, counteract the merciful design of an institution which was ordained for the benefit of men and of cattle. They abuse a gift of God: and all know, that to trample a gift under foot, and abuse a privilege, is an aggravated offence, and affords a proof of dreadful depravity.

2. Although the Sabbath was made for the benefit of men and of the cattle, yet God has appropriated the time to himself. It is consecrated to his praise and service. To us it is a memorial of divine grace and mercy. We are to remember, on that day, the kindness of the Lord —his gracious interposition, in giving his Son to seek and to save that which was lost, in raising up a church from the ruins of the apostacy, and receiving it into a relation that is so peculiarly near to himself. But if God has appropriated the day to himself, those who take the whole or any part of it for their worldly business or pleasure, are guilty of robbery; and it is a robbery of the most criminal kind, for they rob their Maker. They take that time which he has challenged more especially to himself, and convert it to their own use. This is deliberate robbery: it is a matter of calculation: for those who intend to do some work, or accomplish some part of a journey, on the Sabbath, know that the day is the Lord's; yet they deliberately calculate to make a gain to themselves, by converting some portion of his time to their private use and benefit. This will account for that severity of punishment which God ordered to be inflicted on profaners of his Sabbath.

3. There is another circumstance which makes a violation of the Sabbath peculiarly criminal, and offensive to God. He has said, "It is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you." This has led us to consider it as a covenant transaction; and consequently more important in its nature and design than other positive laws. It is a kind memorial of what God has done, and is still doing, for his people. This memorial, like other tokens of his gracious covenant, is to be perpetuated from age to age. It is, in short, a pledge of his everlasting love, In this respect it is placed on a level with Baptism and the Lord's Supper. If one should openly profane the holy ordinance of the Supper, he would be deemed a monster of impiety; but if the Sabbath also is a sign or token between God and his people, is it not equally impious to profane it? Those who improve that sacred day for their worldly business or pleasure, disregard the memorial of his grace. God has instituted the Sabbath for a sign between him and his people—A sign of what? That he is the Lord that doth sanctify them. It is a memorial of his mercy in providing the means of their salvation. He holds up this dear pledge to mankind, that they may often be reminded of what he has done for their present and future happiness. How profane, how abusive, to trample under foot a pledge of God's love, a sign of his mercy, in sanctifying and saving men! Indeed those who persist in the profanation of the Sabbath, seem determined that they will disregard all God's overtures of mercy, as well as the denunciations of his wrath; and that they will not be won to him and to their duty by any consideration, let them be ever so kind and benevolent.

Viewing the subject in this light, we see why God has guarded the Sabbath by such tremendous penalties; and we may see that profanations of that ordinance are in a peculiar manner offensive to him.

AUGUSTINE.

[To be continued.]

On Prayer.

THE efficacy of Prayer is felt by every praying man. As there is no depth, from which its voice cannot reach to the Heavens, and to the ear of Him who filleth them; so there is no elevation of power, or of science, which doth not need the aid of its consolations. Prayer is not the offspring of weakness or timidity. It springs from a sense of dependence on the Father of lights; and whoever sees and feels this dependence most strongly, will most abound in this duty The most learned Christians have not unfrequently been distinguished for particular attention to prayer and private devotion. Beholding, as their superior acquirements enable them to do, not only themselves and their own eternal well-being, but the fate of worlds and thousands of worlds, hanging on no other balance than the Divine Power, they cannot but be humble and self-abased, in the presence of that Being, whose arm alone sustains the universe.

The constant devotions of Mr. Locke and Sir Isaac Newton are well known. Dr. Johnson composed the following prayer, when he began to write one of his principal works. "Almighty God, the Giver of all good things, without whose help all labor is ineffectual, and without whose grace all wisdom is folly, grant, I beseech Thee, that in this undertaking, thy Holy Spirit may not be withheld from me; but that I may promote thy glory, and the salvation of myself and others: grant this, O Lord! for the sake of thy Son Jesus Christ. Amen."

Sir William Jones, the first scholar of his own, and the admiration of succeeding ages, was frequent and ardent, in his addresses to the God of all comfort and consolation. Several excellent prayers were found among his papers, in his own hand-writing, after his decease.—Among others is the following, composed during a short illness in September, 1784:—"O Thou Bestower of all good! if it please Thee to continue my easy tasks in this life, grant me strength to perform them as a faithful servant; but if thy wisdom hath willed to end them by this thy visitation, admit me, not weighing my unworthiness, but through thy mercy declared in Christ, into thy heavenly mansions, that I may continually advance in happiness, by advancing in true knowledge and awful love of Thee. Thy will be done."

The following was composed on waking at sea, July 27, 1783. "Graciously accept our thanks, Thou Giver of all good, for having preserved us another night, and bestowed on us another day. O grant that, on this day, we may meditate on thy law, with joyful veneration, and keep it in all our actions, with firm obedience." The following supplication for heavenly wisdom is much in the spirit of the wise King of Israel. "Father and God of mercy, give me Wisdom, the assistant of thy seats; send her from thy holy Heavens, from the seat of Thy Greatness; that she may be present with me, and labor with me, and teach me what is acceptable to Thee."

"If we sometimes suffer the humiliation of seeing great talents and extensive erudition prostituted to infidelity, and employed in propagating misery, by endeavoring to subvert the basis of our temporal and eternal welfare, we cannot but feel a more than common gratification at the salutary union of true genius and piety. Learning, that wantons in irreligion, may flash a strong light; but, though brilliant, it is baneful; and while it dazzles, it makes us tremble for our safety. Science, without piety, whatever admiration it may excite, will never be entitled to an equal degree of respect and esteem, with the humble knowledge, which makes us wise unto salvation." He, who has tasted that the Lord is gracious, would not part with that knowledge, for all which the schools bestow. He, who, by prayer, holds high communion with God, hath risen to a fountain of knowledge, exhaustless and eternal.

The Fruits of Inquiry.

No. I.

Grounds of proof, that the gospel church is the ancient church of God continued and extended.

CORRECT views of the origin and rise of the gospel church are of unquestionable importance. Very different opinions are at this day entertained on the subject. Some suppose that the gospel church is entirely distinct from the ancient Zion, and that it commenced in the

days of John the Baptist. Others suppose that the gospel church is the ancient Zion continued, extended and advanced to an improved state. This dissertation is designed to exhibit a summary of premises, from which rational conclusions may be drawn in support of the latter hypothesis.

That the gospel church is the Abrahamic church continued and extended, may appear from the following things, viz.

I. From the evidence which the Scripture affords, that the covenant made with Abraham comprised all the provision which God has revealed for the salvation of either Jews or Gentiles.

II. In that covenant Abraham was constituted the father of all them that believe, whether circumcised or uncircumcised.

III. In the gospel state of the church, both believing Jews and believing Gentiles are children of the covenant of promise, even as Isaac was. "Now we brethren, as Isaac was, are children of the promise."

IV. To the ancient Zion, God made promises of perpetual existence and perpetual love.

V. For the comfort and encouragement of the ancient Zion, predictions were given that the Gentiles should be added unto her.

VI. From St. Paul's answer to this question, "Hath God cast away his people?" Rom. xi. 1. The question is of this import, Hath God cast away his Abrahamic church? To this question the apostle answers—

1. God forbid. This is expressive of a just abhorrence of the idea.—

2. He argues from the fact of his being one of the Abrahamic church, "For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin."—

3. He remarks, that as it was in the days of Elias, while he thought himself alone, there were seven thousand who had not bowed the knee to Baal. Even so, then, at this present time also, there is a remnant according to the election of grace.—

4. He exhibits the true state of the case, by metaphor of the good olive tree, from which some of the natural branches were broken off, and branches from a wild olive had been ingraffed. The natural branches represent

the natural descendants of Abraham in the line of Isaac and Jacob. Some of these were broken off for their unbelief, The branches from the wild olive, he explains to be the believing Gentiles, who were graffed into the same stock from which the natural branches were broken off.

VII. The Scriptures afford evidence that both Christ and his disciples continued their membership in the Abrahamic church during the time of his ministry. As members of that church they eat the passover together the very night he was betrayed. And at the same time he instituted the Lord's Supper, for the future observance of his followers, and as a substitute for the passover. No one I think can deny, that it was as members of this Abrahamic church, that Christ and his disciples eat the passover. Nor is it to be admitted without proof, that they considered themselves as members of two distinct churches at the same time.

VIII. The Scriptures afford evidence, that the Apostles and believing Jews continued their membership in the Abrahamic church at least twenty-five years after the death of Christ. As this argument has not, to my recollection, been urged by any writer, I may perhaps be indulged in a more particular illustration.

It ought, I think, to be admitted, that so long as the Apostles and believing Jews adhered to the institutions and rituals of the Mosaic dispensation, so long they continued as members of the Abrahamic church. No reason, it is presumed, can be given for their adherence to the ancient rites, but that they considered themselves as members of the ancient church. If then it can be made to appear, that for twenty-five years after the crucifixion they continued a sacred adherence to the rites of the former dispensation ; it will also, at the same time, appear, that in their view no church was in existence in contradistinction to the Abrahamic church.

From Paul's epistle to the Galatians it appears to have been seventeen years from the time of his conversion to the time the council sat at Jerusalem. Reckoning from the time of his conversion, he says, " After three years, I went up to Jerusalem to see Peter, and abode with him fifteen days," Gal. i. 18. " Then fourteen years after, I went up again to Jerusalem with Barnabas, and took Ti-

tus with me," chap. ii. 1. During this visit the council sat, to decide whether it were necessary that the believing Gentiles should be circumcised. "After much disputing," they resulted in the negative. Till this time, it appears nothing had been determined, and that little had been understood, respecting the abolition of any of the rites instituted under the former dispensation. And nothing was implied in the result which indicates that they had any idea that those rites were abolished as they respected the Jews.

According to the Bible chronology, in A. D. 60, or eight years from the sitting of the council, Paul returned again to Jerusalem. (See Acts xxi.) Prior to his arrival, intelligence had reached Jerusalem that he had taught the Jews, among the Gentiles, to "forsake the law of Moses, saying, they ought not to circumcise their children, neither to walk after their customs." On account of this intelligence, James and the Elders were filled with concern for Paul's safety, as soon as they saw him in Jerusalem. The next day after his arrival, Paul visited "James, and all the Elders were present. He declared particularly what things God had wrought among the Gentiles by his ministry." James and the Elders glorified God, and then addressed Paul as follows:—"Thou seest, brother, how many thousands of the Jews there are which believe, and they are all zealous of the law. And they have heard of thee, that thou teachest all the Jews among the Gentiles to forsake the law of Moses, saying they ought not to circumcise their children, neither to walk after their customs. What is it therefore? The multitude must needs come together; for they will hear that thou art come. Do therefore this which we say unto thee. We have four men which have a vow on them; them take, and purify thyself with them, and be at charges with them, that they may shave their heads. And all may know that those things whereof they were informed of thee are nothing; but that thou thyself walkest orderly and keepest the law. As concerning the Gentiles, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from things strangled, and from fornication."

The last verse refers to the result of council beforementioned; and the whole passage plainly implies, that

James, and the Elders, and the believing Jews, had not understood that the former institutions were abolished. The rites, with which Paul was advised to comply, were those which respected the Nazarite. The law we have in Num. chap. vi. Among other things required in that law, there was to be a meat-offering, a drink-offering, a peace-offering, and even a sin-offering. From these circumstances it is clear, that for some purpose God had concealed it from the Apostles who had taught in Jerusalem, that the institutions of the Sinai covenant or law were abolished. Had they taught as it was reported that Paul had taught, why would his life have been in danger?

Moreover, the Epistle to the Hebrews is supposed to have been written by Paul, while a prisoner at Rome. And one great object of it appears to be this, to convince the believing Jews, that the institutions under the Sinai dispensation, were "shadows of good things to come," and that they had been abolished by the death of Christ.

Thus evident it is, that as late, if not later than twenty-five years after the crucifixion, the apostle James, the Elders, and the many thousands of the believers in Judea, were all zealous of the law; all attached to the rites of the former dispensation; and that as members of the Abrahamic church, they regarded the ancient rituals. Does it then appear, that they were disposed to treat the Abrahamic covenant and church with such contempt as they are treated by some at the present day? Does it appear, that they had the remotest idea of the existence of any other church than the Abrahamic church? How groundless then is the hypothesis, that a new church commenced with the gospel dispensation!

The all-wise God had doubtless sufficient reasons for his conduct in withholding from the believing Jews, for so long a time, clear light respecting the abolition of the typical institutions. One reason might be this, that in the present age of his church, convincing and invincible proof, from historical facts, might be produced, to show that he did not cast away his people; that a gospel church, in contradistinction to the Abrahamic church continued and extended, was never the work or design of Christ or his apostles; and that the true gospel church exists under that covenant by which Abraham was constituted the father of all them that believe.

Perhaps, in a future number, I may offer some proof in support of the opinion, that Paul was the first to whom it was revealed that the Mosaic rites were abolished.

RESEARCH.

Letters to a Brother on Parental Duties.

LETTER I.

DEAR BROTHER,

THROUGH divine goodness, you have become a parent. You have received from your Creator a dear child. You feel pleased with the gift. Many hours, which might otherwise pass heavily, you now spend very delightfully, with your child in your arms, or upon your knees. Soon, you hope, your little son will begin to totter, then to walk with firmness. You notice, with much pleasure, every symptom of his being a forward, promising child. You fondly hope that he will long live, and crown your declining days with delight and satisfaction. May your pleasing anticipations, dear brother, be realized. May your son live, and prove a rich blessing, an unspeakable comfort. But this, you know, depends wholly on the divine will. The Lord giveth, and taketh away, according to his holy pleasure. When he pleases, he may remove your child by death. If the child should long be spared, still he will not be a real blessing to you, without God's special favor.

> "Children and friends are blessings too,
> If God our Sovereign make them so."

If you should not enjoy this favor, it might have been better for you to have been childless all your days. How much affliction and distress do some endure on account of their children!

Is there nothing, dear brother, for you to do? Have you not important duties to perform, in order to enjoy the divine blessing with your offspring? Are there not parental duties, strictly binding upon you? If you neglect these, how can you expect the blessing of Heaven?

Before I proceed to urge these duties, I must use the freedom to inquire into the state of your own soul. Have you that religion, which God will accept? Have you been born of God, and prepared, by sovereign grace,

for his service? If you have not, can you, acceptably, perform any duty? You know that the first and great command is to love God with all the heart. This is the first thing God requires. This requirement he will never dispense with. It is as immutable as his existence. He must cease to exist, before you can be freed from this command. And this love you must exercise, before you can be accepted with God, through the great Mediator. Christ did not die to destroy this law, or to bring it down to the depraved feelings of the natural heart; but he died to have it fulfilled. You must exercise that faith in Christ, which worketh by love, or implies supreme love to God and his law. Then you will abide in Christ and Christ in you; and you will live in obedience to all divine commands. You will then delight in the daily worship of God in your family. You will teach and command all under your care, to keep the way of the Lord.

My dear brother, have you this religion? You certainly have not, except you have a deep acquaintance with certain truths, which are the foundation of the Christian system. If you have true religion, you have seen and felt your lost, your criminal, guilty, and perishing state: the sovereign grace of God, through Christ, presents to your view the only way of salvation: you can discover no other ground of hope: you daily work out your salvation with fear and trembling, knowing that God must work in you to will and to do, of his good pleasure: nothing in your view is so important to you as the salvation of your soul: realizing the worth of your own soul, you feel deeply concerned for your beloved child: you have been an instrument of its coming into existence in a world of abounding iniquity: without God's special grace, it must eternally perish. How solemn the thought!

I close for the present, dear brother, with earnestly requesting you to make a faithful application, of what I have suggested, to your own heart and conscience.

Your's, in tender love.

PHILO.

Extract from a letter, written by a person lately deceased, to a brother.

My dear and affectionate Brother,

I AM often thinking of you, and feel solicitous for your welfare. On thinking of you, today, and reflecting how bountiful the God of nature has been to you, by enduing you with so much judgment, discretion, and prudence, as well as other abilities natural and acquired, so as to gain the esteem of men; and that you have an immortal soul; my heart longs for your complete felicity. The greatest affection I can express, is to carry you by prayer to the throne of grace, which I have done in my weak manner: and now I take my pen to express to you my feelings. I cannot omit writing. Dear brother, time is short and uncertain; but there is a long eternity. An important query arises—Shall we forever join in the praises of redeeming love?—Or shall we spend an eternal round with devils and damned spirits, being continually tormented by them, and constantly upbraiding each other? If, in time, we do not repent, and embrace the Savior, we must have a doleful place in the dark regions of the damned. Our distinguished privileges will exceedingly aggravate our woes. O Eternity! Eternity! Eternity! O boundless, never-ending Eternity! Who can comprehend the expression?

My dear brother, I earnestly entreat you to become truly pious; and to devote all your powers, talents, and influence, to the promotion of the Redeemer's cause. Perhaps you may think that it would manifest more wisdom in me, to examine myself, to correct my own faults, and mortify my own evil propensities. I know that I have a very wicked heart, and that I have cause of continual repentance and watchfulness over myself. But I cannot delay writing to you, until my own heart is completely renewed. We are mortal—we are near eternity: and I desire, if I perish, that I may not have a brother, whom I sincerely love, to be my companion in guilt and wretchedness. But, my brother, I have a hope, that, notwithstanding my exceeding vileness, God has called me by his special grace: and truly, if I am saved, I shall be a monument of sovereign mercy. I must ascribe it wholly to God's rich and abounding grace. *He hath mercy on whom he will have mercy.* Are you reconciled

to the absolute sovereignty of God? Do you repent of sin? Do you love the Lord Jesus Christ?—Do not put me off by saying that your life is regular and that no person can say any harm of you. All this I know. But there must be a change of heart. There must be *heart* religion. Saith our Judge, *Ye must be born again.* Have you ever experienced this great change? Do you know, experimentally, what it is to be brought out of the darkness of a natural state, into God's marvellous light? If you love Christ in sincerity, how can you neglect to commemorate his dying love at his table? If you are not prepared to attend, acceptably, on this solemn ordinance, you are not prepared to die.—Remember that persons may be orthodox in sentiment, publicly profess religion, and regularly attend on all moral and instituted duties, and yet finally perish. *We must be born again.* We must be created in Christ Jesus unto good works. We must see our lost condition as sinners; we must submit to the righteousness of God, and cordially embrace the Son of his love.—I should think it necessary to apologize for writing so freely, were it not that I write for eternity. Altho' I am a young sister, yet the importance of the subject, and my affection for you, constrain me to use freedom and plainness. May God, of his infinite love and grace, have mercy on you.

On the Doctrine of Perseverance, according to 1 Peter i. 5.

"*Who are kept by the power of God, through faith, unto salvation*"——

THIS epistle was written, to establish, edify, and comfort, the believing Jews, who were dispersed, by persecution, away from their native country, and dwelt as strangers among the Gentiles in various places. It begins thus, "Peter, an Apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied."

Having thus designated, and saluted those to whom he wrote, then the Apostle reminds them, that altho' they were excluded from their native, beloved country, yet they were not excluded from the hope of a better; saying, "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and which fadeth not away, reserved in Heaven for you; who are kept by the power of God through faith unto salvation." Thus the Apostle would comfort his afflicted brethren with the doctrine of certain perseverance to everlasting life.

It is now intended to set this doctrine in a clear and convincing light, agreeably to the import of the text, in several particulars; and then endeavor to answer such objections against it, as are considered of most weight.

1. It may be inquired, who are those kept by the power of God through faith unto salvation?

The answer is, all such, and none but such, as are renewed by the Spirit unto an holy, obedient faith. Persons of this description only, the Apostle had in view. He denominates them "Elect according to the foreknowledge of God, through sanctification of the Spirit unto obedience." He speaks of them as "begotten again to a lively hope," and as having faith in Christ more precious than gold. To all of this description, of whatever diversity in other respects, he gave assurance of their being kept unto salvation. It is not to be supposed, that all those believing strangers to whom he wrote, were of equal attainments in religion; yet he assured them, all as one, of being kept by the power of God, through faith unto salvation. He did not speak of those of greatest attainments in distinction from any others who were by faith in Christ Jesus. But the strong and the weak, the more and the less, advanced in faith, piety, and righteousness, the men, the children, and the babes in Christ, were all on equal ground as to infallible perseverance unto everlasting life. Every one, in any measure sanctified by the Spirit unto obedience, had an inheritance reserved in Heaven for him, which he should certainly obtain. And all who have any degree of like precious faith, are, in regard to perseverance, equally secured.

The weakest, whose faith is of the right kind, the youngest and the smallest Christians, who are by renewing grace Christians indeed, will certainly be enabled to persevere unto salvation. But this consolation belongs to none who are not by regeneration joined in one spirit with Christ. Such may be effectually called into the same happy situation; but at present they have no promise of salvation, whatever may be their profession, appearances, or hopes. Being without the love of God in them, the wrath of God abideth on them. They may have faith and joy like the stony ground hearers described by Christ; but being like those without root, like those they are liable to wither away. Without an holy root by renewing grace, the highest pretentions in religion, and the greatest shew of it, furnish no ground of assurance of salvation. It is with the heart, man believeth unto righteousness. When by renewing grace the heart is formed to love and obey the truth as it is in Jesus, this faith brings the soul into such a gracious, new-covenant standing, as can be gained in no other way. To this purpose it is written, Rom. v. 1, 2. "Being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith *into this grace wherein we stand*, and rejoice in hope of the glory of God." Those who are in this standing have the earnest of the spirit in their hearts. See 2 Cor. i. 21, 22. "Now he which stablisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us and given *the earnest of the spirit in our hearts*." Such, and such only, have their perseverance unto salvation infallibly secured.

2. It may be inquired, from what, and how far, such are kept? Are they kept from all natural evil? Every one knows they are not. Those unto whom Peter wrote were in heaviness through manifold temptations. This was needful for the trial of their faith. And as it was for them, so it is for all Christians, necessary that they should be afflicted. They need affliction for the trial of their faith, to make its precious nature the more manifest. They need tribulation, to work in them patience, experience, and hope; which maketh not ashamed. They need adversity in various ways, to keep them sensible that they are strangers and pilgrims here, and to work

out for them a far more exceeding and eternal weight of glory. And much as many Christians have of tribulation, it is all needful for them, and does and will yield to them the peaceable fruits of righteousness. And every believer shall at length know, that all his sufferings of the present time are not worthy to be compared with the consequent glory. Thus, because much natural evil is needful for Christians in this life, they are not kept from it more than other men; yea, in many instances, not so much as many others. And are they kept from all moral evil, or from all sin? Far, very far from this is their present state, that the manifold wisdom and abounding grace of God may the more shine forth in their final perfection in holineas and felicity. For this reason, God does not at once finish the sanctification of his people—They are not here made perfect in holiness, but have a law in their members warring against the law of their minds. In every one of them, there is, as it were, the company of two armies, the flesh lusting against the spirit, so that they are perfect in nothing, but in every thing come short, and in many overt acts greatly offend. Thro' the weakness of the new, and the strength of the old man, or through the want of more love, and the power of fleshly propensities, they sometimes fall into heinous sins; and sometimes go such backsliding lengths as are matter of great stumbling to others, and of bitter mourning to themselves, when they return as they always do.—For although true believers are not kept from all sin, nor always from every gross sin; yet they are kept from total apostacy. In their lowest frames, and greatest backslidings, they have remaining in them a seed of divine love, a root of holiness. In this sense, "Whosoever is born of God, doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God." The meaning of these words, found in 1 John iii. 9. cannot be that every one who is regenerated lives perfectly without sin; for the contrary of this the Bible abundantly testifies. But it is thought the true meaning cannot be short of this, that whosoever is born of God, is secured from sin unto death, from final apostacy, and from total unholiness for a moment.

TIMOTHY.

[To be continued.]

Selections.

Death-bed Experiences of Lord Rochester.

IN the REPOSITORY No. 1, we gave an account of the repentance and happy death of the Earl of Rochester —We now return to the death-bed experience of this converted nobleman, and mark the power of religion upon his mind, in that important season. He seemed to have no desire to live, but to testify the truth of his repentance, and to bring glory to God. "If God," says he, "should spare me yet a little longer time here, I hope to bring glory to his name proportionally to the dishonor I have done him in my whole life past; and particularly by endeavoring to convince others, and to assure them of the danger of their condition, if they continue impenitent; and to tell them how graciously God hath dealt with me."

And when he came within the nearer views of death, about three or four days before it, he said, "I shall now die. But, O! what unspeakable glories do I see! what joys beyond thought or expression, am I sensible of! I am assured of God's mercy to me, through Jesus Christ. O! how I long to die, and to be with my Saviour!"

Thus died this eminent subject of regenerating grace, July the 26th, 1680, being only in his 34th year; yet so was life worn away by his long illness, and the effects of his former licentious course, that nature gave up without a struggle. In him was strikingly verified the remark of the Apostle in another case, that "where sin abounded, grace did much more abound." The account published by Bishop Burnet, gives the particulars of his conversion more at length, and the various conversations on divine things between them, under the title of "Some Passages in the Life and Death of John Earl of Rochester," of which the late Dr. Johnson entertained so high an opinion, that he says, "the critic ought to read it for its elegance, the philosopher for its arguments, and the saint for its piety."

Mr. Parsons, chaplain to Lady Rochester, preached and printed a funeral sermon for his Lordship, in which, after mentioning many of the same or similar circum-

stances with the Bishop, he makes the following application to the consciences of his hearers, which will apply equally to the readers of this abridged account.

"Having thus," says he, "discharged the office of an historian, in a faithful representation of the conversion and death of this great sinner, give me leave now to bespeak you, as an ambassador of Christ, and, in his name, earnestly persuade you to be reconciled to him, and to follow this illustrious person, not in his sins any more, but in his sorrows for them, and forsaking them. If any have been drawn into sin from his example, let them be persuaded to break off their sins by repentance, by the same example. God knows, there are too many that are wise enough to discern and to follow the examples of evil, but to do good from these examples they have no power; like those absurd flatterers we read of, who could imitate Plato in his crookedness, Aristotle in his stammering, and Alexander the Great in the bending of his neck and shrillness of his voice; but not in any of their perfections. Such as these I would beseech in their cooler seasons to ask themselves, "What fruit had you in those things, whereof ye are now ashamed? For the end of these things is death." Be persuaded then with a humble and obedient heart, to meet the blessed Jesus, who is now on the way, and comes to us in the bowels of a Savior, beseeching us to accept the pardon and peace offered in his holy Gospel."

The following lines were written by Dr. Watts, in reference to this event—the name *Strephon* being intended for Earl *Rochester*:—

I judge the muse of lewd desire;
Her sons to darkness, & her works to fire.
In vain the flatt'ries of their wit,
Now with a melting strain, now with a heav'nly flight,
Would tempt my virtue to approve
Those gaudy tinders of a lawless love.
So harlots dress: they can appear
Sweet, modest, cool, divinely fair,
To charm a Cato's eye; but all within, [ugly raging sin.
Stench, impudence, and fire, and
Strephon, of noble blood and mind,
(Forever shine his name!) [sign'd,
As death approach'd, his soul re-
And gave his looser sonnets to the flame.

Burn, burn, he cry'd with sacred rage,
Hell is the due of every page.
Hell be its fate—(But, O indulgent heav'n! [forgiv'n!
So vile the muse, and yet the man
Burn on, my songs; for not the silver Thames,
Nor Tyber with its yellow streams,
In endless currents rolling to the main, [the stain.
Can e'er dilute the poison, or wash out
So Moses, by divine command,
Forbade the leprous house to stand,
When deep the fatal spot was grown,
Break down the timber, and dig up the stone."

Remarkable Instance of the Power of Divine Grace.

[From "The Fulfilling of the Scripture," by the Rev. Mr. Fleming, Paſtor of a church in Rotterdam.

WHAT an obſervable paſſage is that, known to many yet alive, about a notorious *robber* in the ſouth parts of this land, (Scotland) called *John of the Score*, who for many years having driven that woful trade, did one day rencounter a poor man travelling with two horſes, which he according to his cuſtom takes away. The poor countryman falling down on his knees, did earneſtly beg, that for Jeſus Chriſt's ſake he would give the one again, for he had no more to maintain his poor family, but what he could gain by them; but it was in vain. He carrieth them home with him, leaving the poor man in that deſolate condition: but a little after, he turns dumpiſh and melancholy, could get no reſt or quiet, not knowing the cauſe, but as he profeſſed, that *thoſe words* which the *poor man* had ſpoke to him (though he was ſo great an *atheiſt*, that he underſtood not what he meant when he ſpake of *Chriſt*) were lying like a heavy *weight* upon his ſpirit; and whilſt he was ſought after for his robberies, he deſired his ſons to ſhift for themſelves, for he could not go out of the way, there being a reſtraint upon him, and ſomething within him that in a ſort bound him from going out of the way; and thus ſtaid at his houſe until he was apprehended, brought into *Edinburgh*, and there put up in priſon. Upon which a godly miniſter, Mr. *Henry Blyth*, with a chriſtian gentleman, *William Cuningham*, tutor of *Bonitoun*, who had ſometimes known him, make a viſit; holding forth to him his miſerable eſtate, and the hazard of his ſoul (for he was judged by the law to die) and amongſt other words, ſhewing him the neceſſity to *flee to Jeſus Chriſt*, he doth ſuddenly break out with a cry, *O what word is that! for it hath been my death: That is the word, that hath lain upon my heart, ſince the poor man ſpake it to me; ſo that I had no power from that time to go out of the way.* And after being told what an one *Chriſt* was, without whom he could not be ſaved, he crieth: *O will he ever look to me! and ſhew mercy to one that for his ſake would not ſhew mercy to that poor man, and give him back his horſe!* But after further inſtruction, a moſt real and gracious *change* did

appear upon him; he gave most convincing *evidences* of the reality thereof; attained to great *assurance*, before his death; and upon the scaffold, in the public streets where he was executed, did speak so wonderfully of the Lord's dealing with him, and with such knowledge and judgment, as left a conviction on all present, and forced them to see a truth and reality in the *grace of God*..

IT is much to be regretted that the works of the illustrious Calvin are so little read in the present day. Every person who is acquainted with the writings of our most eminent reformers, both in England and Scotland, such as Hooker, Cranmer, Knox, &c. knows that no man was held in higher estimation by those distinguished characters, than John Calvin, and no human compositions were more read and admired by them than his. Nor was it only by persons of the above description that Calvin's writings were esteemed. The depth and ingenuity of his thoughts, the strength and accuracy of his reasoning, and the purity and elegance of his diction, have led many, who had no relish for the Gospel, to peruse his works.

The celebrated infidel, Lord Bolingbroke, was a remarkable instance of this; and the following anecdote, in proof of it, may be depended on. One day, a Clergyman of his Lordship's acquaintance, (Mr. C——h, who died Vicar of Battersea) happened to call on him, when he was reading in Calvin's Institutes. "You have found me," said his Lordship, "reading John Calvin. He was indeed a man of great parts, profound sense, and vast learning. He handles the doctrines of grace in a very masterly manner." "Doctrines of grace!" replied the Clergyman, "the doctrines of grace have set all mankind together by the ears." "I am surprised to hear *you* say so," answered Lord Bolingbroke, "*you* who profess to believe and to *preach* Christianity. Those doctrines are certainly the doctrines of the Bible: and, if I believed the Bible, I *must* believe *them*. And, let me seriously tell you, that I think the greatest miracle in the world is, the subsistence of Christianity, and its continued preservation as a religion, when the preaching of it is committed to the care of such unchristian gentlemen as you." *Christian Monitor.*

Religious Intelligence.

INDIA.

CALCUTTA.

Extract of a letter from the Rev. Dr. William Carey, dated at Calcutta, Jan, 20, 1807, to the Rev. Dr. Staughton, of Philadelphia.

MY DEAR BROTHER,

BY the return of Mr. M'Farlane, I take the opportunity of ſending a few haſty lines, to inform you of the changes which have taken place ſince I wrote you last.

Through a ſevere affliction brother Biſs has been obliged to leave his ſtation here and return to Europe. I hope, that the Lord, who knows the wants of all his churches, will eventually overrule this very afflicting providence for the good of his church, and for the furtherance of the goſpel. He will probably arrive in America before this reaches you. If he be ſtill with you, give my, and all our brethren and ſiſters' love to him and ſiſter Biſs.*

When captain Wickes was here we were directed to plan a miſſion to the Birman empire. I expected to have been able to ſay, that our brethren are gone thither; but the ſhip is delayed a day or two for a pilot. They came down this evening, thinking to go on board tomorrow. I believe they will go the next day. May the Lord ſend proſperity!

When captain Wickes was with us he attended a meeting, which was held at a place (formerly an idol temple) belonging to the Rev. Mr. Brown, firſt chaplain of the preſidency, on account of a pious clergyman being diſmiſſed to his ſtation. In that ſame place we this day met, and commended our brethren Chater and Mardon to God, for the work to which they are called. Little did the builder of that edifice think to what purpoſe it would be appropriated. From thence have ſeven miniſters of the goſpel been diſmiſſed to their various ſtations within a few months; and in these services churchmen, independents and baptiſts, have united as brethren in the moſt cordial manner: I think with a cordiality unknown in England. Two baptiſts, two independents, and three churchmen, have been from thence ſent to their work.

This day we heard a long letter from a miniſter, who has lately gone to viſit the Chriſtian churches and the Jews in the ſouth. He has found much real Chriſtianity among some in thoſe parts, and has juſt viſited a number of Syrian Chriſtian churches hid among the mountains of Malabar, which, it is ſuppoſed, were planted in the fourth century. These Chriſtians had never ſeen a printed Bible, but have the Syriac Bible, in manuſcript. Some of their manuſcripts are very ancient. Some of them did not know that there were any other Chriſtians in the world beſides themſelves and the Roman Catholics at Goa, whom they abhor, having been ſeverely perſecuted by them. Some of the biſhops talked about the neceſſity of the religion of the heart, and I ſhould hope the fear of God is among them.

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* *Mr. Biss died on his passage to America, about four weeks after his embarkation from Serampore; leaving a widow and four children, who are now in Philadelphia, and to whom, we doubt not, all that attention will be paid, which their situation requires. It is said, that Mrs. Biss contemplates a return to India.* H Aſſembly's Magazine.

An order was ſent out from the court of directors to new model the college of Fort William,* and to make very great reductions in the expenſes. In the old ſtate I was teacher of Bengalee, Sangſkrit and Mahratta, with a ſalary of five hundred rupees per month. Laſt week I received a letter from government acquainting me, that I was appointed by the governor general in council profeſſor of the Bengalee and Sangſkrit languages, with a ſalary of one thouſand rupees per month, or one hundred twenty-five pounds ſterling. Thus the earth helpeth the woman. This will enable us to do ſomething more for our Lord.†

Remarks reſpecting the Chriſtians found in Malabar, mentioned in the foregoing letter.

THE information given in this letter is very intereſting. We cannot but hope that Providence has ſeparated theſe Chriſtians from the reſt of the Chriſtian world, for the purpoſe of making them unſuſpected depoſitaries of important truth; that from the mountains of Malabar new light may ariſe for the confirmation of Chriſtian faith; that manuſcripts will be diſcovered, which will afford additional proof of the uncorrupted preſervation of the Scriptures, and aſſiſt in ſettling diſputed paſſages of the ſacred text. Among a people ſo long ſecluded in mountains, ſufficient traces we hope may be found of ancient uſages and modes of thinking to remove the obſcurity in which

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* *The college of Fort William, in Bengal, was inſtituted in* 1800, *upon a ſuggeſtion by the Marquis of Wellesley. It met with great oppoſition at firſt, but this was overcome by the cogent reaſons urged in favor of the eſtabliſhment, from which important advantages were expected. Suitable inſtructors are employed in teaching the languages of the country, with others adapted to be uſeful in India. Nor is Engliſh compoſition neglected; but, together with the ſtudy of oriental dialects, proper attention is paid to the language of the mother country, to the ſciences, arts, and improvements of Europe. The meritorious ſtudent is rewarded by a degree of honour, which the college confers; by the attention of thoſe in power, by promotion, &c. "Knowing as I do," ſays Mr Carey, "the natives of this country, and hearing, as I do, their daily obſervations on our government, character and principles, I am warranted to ſay, that the inſtitution of this college was wanting to complete the happineſs of the natives under our dominion; for this inſtitution will break down that* barrier (*our ignorance of their language*) *which has ever oppoſed the influence of our laws and principles, and has deſpoiled our adminiſtration of its energy and effects. Were the inſtitution to ceaſe from this moment, its ſalutary effects would yet remain. Good has been done, which cannot be undone. Sources of uſeful knowledge, moral inſtruction, and political utility, have been opened to the natives of India, which can never be cloſed; and their civil improvement, like the gradual civilization of our own country, will advance in progreſſion for ages to come." The goſpels and New Teſtament, tranſlated into ſeveral languages of the eaſt, have been printed in this college.* Literary Panorama.

† *The miſſionaries diſintereſtedly reſolved to devote nothing to private uſe. With what remains of their income, after defraying their neceſſary expenſes, they form a common fund, which is appropriated to promote the object of their miſſion. We were well informed, in September,* 1804, *that not leſs than* 13,000*l. ſterling had then been expended; whereof only* 5740*l.* 17*s.* 7*d. had been received from England in money, goods, &c. So that beſides devoting* themſelves *to the work, their* pecuniary contributions *to its ſupport have been remarkably liberal.* Aſſembly's Magazine.

ſome parts of the New Teſtament are yet involved. Perhaps not only the ſacred writings, but other valuable works of antiquity may be found on this retired ſpot. We are alſo anxious to know what views theſe Chriſtians entertain of the leading doctrines of the goſpel. But the letter is not particular enough to gratify the curioſity which it excites.

We are not informed of the evidence on which it is ſuppoſed, that theſe churches were planted in Malabar in the 4th century. It is probable that they have ſome traditions reſpecting their origin; and their religious cuſtoms may help to fix the time when they were ſeparated from the great body of Eaſtern Chriſtians. It is well known that in the beginning of the 4th century. Chriſtians were cruelly perſecuted in the eaſtern part of the Roman empire, under Dioclefian and Galerius. This event may have driven theſe churches into the interior of India.

We learn from eccleſiaſtical hiſtorians, that the Neſtorians, a numerous ſect of Chriſtians, which aroſe in the 5th century, and which in two centuries overſpread the countries of the Eaſt, introduced Chriſtianity very early into India; and to this day, many Neſtorians, or, as they are commonly called, Chriſtians of St. Thomas, are found in Malabar. It may be ſuppoſed by ſome, that the churches mentioned in the letter are of this ſect, eſpecially as the Neſtorians "have been ſeverely perſecuted by the Catholics at Goa." But it is preſumed, that our informant, who viſited the other churches in Malabar, and who muſt have known the very obvious peculiarities of the Neſtorians, could not have been deceived on this point. If no traces of the Neſtorian controverſy ſhould be found in theſe churches, this will be an argument of their great antiquity, ſince the Neſtorians after the 5th century filled the countries neareſt to India, and penetrated India itſelf.

It is hoped that the miſſionaries in India will feel intereſted in obtaining all poſſible information reſpecting theſe Chriſtians. They will naturally direct their firſt attention to the manuſcripts of the Syriac Bible in their poſſeſſion. It is well known that the Old Syriac holds the higheſt rank among the verſions of Scripture. Biblical criticiſm will receive great aſſiſtance by a diſcovery of the ſtate of this verſion in the 4th century.

Perhaps further inquiry will diſappoint the hopes we have here expreſſed. But let it be obſerved, that we have expreſſed not our *belief*, but only our *hopes*; and where the heart is intereſted, how natural is it to indulge in hope! *Panoplist.*

CHINA.

BY an edict of the Emperor of China, which bears the date 1805, it appears that a perſecution was at that time carrying on againſt the converts to Chriſtianity. The edict admits the right of Europeans ſettled in China to practiſe their own religious uſages; but ſtates it as a ſettled law of the Empire, that they ſhould not propagate their doctrines among the natives. In contempt of this law, Te-tien-tſe (who it ſeems is a Catholic miſſionary reſident at Pekin of the name of Odeadato) had taught his doctrines to many perſons, and had induced them to conform to his religion, and had alſo printed in the Chineſe character no leſs than thirty-one books, with a view to ſeduce the minds of the ſimple peaſantry. This is declared to be a very odious offence, and Te-tien-tſe is ſentenced, in conſequence of

it, to be conducted to Ge-ho in Tartary, there to remain a priſoner, and to be debarred from any communication with the Tartars in that neighborhood. Several of the Chineſe, who had been ſeduced by this European, were found guilty. One of them, a private of infantry, who had been diſcovered teaching the Chriſtian doctrine in a church; four others, who ſuperintended congregations of Chriſtians, or were otherwiſe active in extending their ſect; a female peaſant, who ſuperintended a congregation of her own ſex; and a ſoldier, who had contumaciouſly reſiſted the exhortations made to him to renounce his errors; are baniſhed to Eluth, and condemned to become ſlaves among the Eluths. Three ſoldiers, who had been converted to Chriſtianity, are declared unworthy to be conſidered as men, and their names ordered to be eraſed from the liſt of the army. Several who had renounced their errors are diſcharged from confinement; but a ſtrict watch is to be kept over them, leſt they ſhould relapſe. The various civil and military officers, through whoſe remiſſneſs theſe foreign doctrines have been propagated, are to be caſhiered; and the books containing theſe doctrines are without exception to be committed to the flames, together with the printing blocks from which the impreſſions were taken. It is further declared, that all who ſhall hereafter frequent the Europeans, in order to learn their doctrines, will be puniſhed with the utmoſt rigor of the law.

EUROPE.

GERMANY.

State of the Protestants in Germany.

WE are informed, that a letter has been received by a gentleman in Baltimore, from a reſpectable correſpondent in Wirtemberg, Germany, giving an account of moſt important occurrences in the religious world.

"Cardinal Feſch," he ſays, "Bonaparte's uncle, is appointed chief of the church, over all the Congregations of the Rheniſh confederation, and has actually been acknowledged as ſuch by all the Proteſtant Princes, although he is a Roman Catholic. He had ſcarcely taken his ſeat at Augſburg, before every thing began to incline towards Catholiciſm, with the poor betrayed flock of Proteſtants. Our Proteſtant clergy, (ſays the letter) are to lay aſide the dreſs they hitherto had worn, as they commanded neither reſpect nor made any ſhow in their preſent mode, and are to wear maſs-weeds; and our prelates actually wear them now, and are obliged to wear on their breaſts the order of Maria in a golden croſs. A great number of Catholic maſs books have been printed in the German language, which are divided into hours of prayer, and which are now actually read before preaching, at the altar in the Proteſtant churches on the frontiers. The apoſtacy from religion is every where attributed to want of reſpect for the Pope; it muſt, ſay they, be re-eſtabliſhed, and the Pope be viewed as the firſtling of the kingdom of God. An univerſal union of religion, under the direction of popedom, was every where ſpoken of, and no perſon had, for fear of Bonaparte, as yet, made any oppoſition. A new ſect had alſo appeared, ſignalizing themſelves by a particular dreſs and by a ſign which every one wears on his hat, who have actually deified Bonaparte."

Panoplist.

FRANCE.

THE public attention has been excited by ſome late movements among the Jews in Prance and Italy. Although that people, in their long diſperſion, have continued diſtinct in their religion and manners from the reſt of mankind, yet as a body they have been without organization, or connection. They have had Synagogues in different countries of Europe, but no common center of union.

Some time in May, 1806, the Emperor of France iſſued a decree, convoking deputies of the Iſraelites in France and Italy, to meet in Paris. The firſt ſitting of this aſſembly, which is called the Pariſian Sanherim, was in July, 1806, and the laſt in February, 1807. Several regulations were adopted which ſeem to be intended to form and organize the body of the Jews under one head. In every department which contains two thouſand Jews, there is to be a Synagogue and Conſiſtory, in the moſt populous city of the department. This perhaps is ſomething ſimilar to an Aſſociation of Miniſters, or Preſbytery. In each Conſiſtory there muſt be a Grand Rabbi, and each particular Synagogue within the Conſiſtory ſhall have a Rabbi to ſuperintend it. No particular Synagogue can be eſtabliſhed, till after being propoſed by the Conſiſtorial Synagogue to the competent autority. A particular Synagogue is a congregation which meets in one place for worſhip: a Conſiſtory appears to be an aſſociation of congregations, or deputies from the particular Synagogues. In Paris, there is to be a General Conſiſtory, or Great Sanhedrim, which it appears is to have a juriſdiction over all the Jews in France and Italy.

The reader will recollect, that after the Babyloniſh captivity, there was a Sanhedrim at Jeruſalem, or, as the Jews called it, the Great Synagogue; ſo that the Iſraelites of France and Italy are to have a ſimilar eccleſiaſtical organization with that which they had in the land of Canaan after the captivity.

It is difficult to ſay what are the intentions of the Emperor Napoleon in patronizing the Jews, and forming them into ſociety. It is conjectured by ſome, that his object is to obtain money of them without intereſt. Others ſuppoſe, that he intends to eſtabliſh them in Paleſtine, their ancient inheritance, and ſet a king over them. It is believed by thoſe who have attended to the Propheſies, that the Jews will be gathered and re-eſtabliſhed in their ancient poſſeſſion; and whatever may be the particular deſigns of Bonaparte, he may, like Cyrus, be the inſtrument of their reſtoration; and it is not impoſſible but that he may have taken Cyrus for his model in this reſpect —If he ſhould gather them into the land of Canaan, the attentive Chriſtian will ſee, in this age, a rapid fulfilment of Scripture prophecy, and that things are in a train of preparation for the introduction of the Millennium.

UNITED STATES.

MASSACHUSETTS.

An account of the late religious attention in Wrentham, Maſſachuſetts.

THE firſt appearance of the ſpecial, ſerious attention in this place, was in the laſt of October, or firſt of November, 1804, at a private religious meeting. Before that time, the ſtate of religion and the proſpects of the church were frequently mentioned and lamented by

perſons of ſerious and reflective minds. A very conſiderable part of the church conſiſted of members advanced in life. Few appeared to fill the places of thoſe who died from year to year. Fears were entertained, that ſentiments, not conducive to piety, were more or leſs prevalent. The effuſion of the Spirit had been an object both of private and ſocial prayer. Public diſcourſes upon the Sabbath had not been either unuſually pungent or alarming. In the month of Auguſt preceding the time above mentioned, a religious conference was requeſted by the head of a family in that part of the ſociety in which the attention began. On the preceding evening, there was a ball in the room belonging to another family living in the ſame houſe. At this ball, a young perſon was deeply and ſeriouſly impreſſed with the vanity and wickedneſs of the amuſement. She reſolved never to attend another.

The next day, at the conference, a young man belonging to the family became a ſubject of ſerious impreſſion. Another man, who came to the meeting to oblige ſome of his family, and to gratify curioſity, was fully convinced, by the obſervations made on ſome parts of 1 Corinthians xv. of the error of Univerſaliſm, to which he was before inclined. At a diſtrict catechiſing, one or two more perſons were ſeriouſly impreſſed by the obſervations which were made. Little or nothing of theſe inſtances of conviction and impreſſion was publicly known, until after the conference in the laſt of October or firſt of November. During this meeting, five or ſix young perſons were deeply affected with a ſenſe of ſin and danger. From this time a ſerious attention was noticeable. When the next religious meeting was holden, the proſpect was encouraging. Soon after this, at the cloſe of a meeting, the writer was requeſted, by the youth, to attend a conference with them on the evening of the annual Thankſgiving. On this evening, uſually devoted to vain amuſements, a very large number collected. The attention was general, deep, and ſolemn. Many became the ſubjects of ſerious impreſſions. After this, attention to religion greatly increaſed, and became general in that quarter in which it began, and ſpread into other parts of the ſociety. Religious meetings were frequently attended in different places. A weekly lecture was holden, at the meeting houſe, from the early part of December to the middle of June, 1805. The attention began to decline in the cloſe of Spring.

During the year 1805, fifty-one perſons were added to the church; twenty-one on the firſt Sabbath in April; ten on the firſt Sabbath in June; eight on the firſt Sabbath in Auguſt, and ten the firſt Sabbath in October; two others at different times. Some of thoſe who were ſubjects of the work joined to another church. In this year one hundred and one adults and children were baptized. The ſubjects of ſerious impreſſion and hopeful converſion, were, it is apprehended, between the ages of twelve or thirteen and ſixty years. Much the greateſt number were between ſixteen and forty years of age. Twenty-five were heads of families. Some were of the number of the tho'tleſs and gay; ſome of upright moral character, and truſted that they were righteous, but were brought to ſee their hearts were not right with God; ſome were ſpeculative believers in Chriſtianity; others were wavering and lax in ſentiment.

A deep and ſolemn concern, without any thing of noiſe and extravagance, was apparent in all the meetings which the writer attended. In thoſe meetings there was a great freedom in converſation upon religious ſubjects. All were convinced of the importance of re-

ligion, and of their ſinfulneſs and danger. They were ſenſible that their hearts were entirely irreconciled to God, his law and government; of their entire dependence on him and need of renewing by the ſpecial influences of the Divine Spirit. They were made to feel that God would be juſt in giving them up to the way they had choſen, and in making them the monuments of his endleſs diſpleaſure. Convictions were various in different perſons, both in duration and degree. The converſation, habits and tenor of life of many have undergone a great change. No inſtances of immorality and apoſtacy have as yet been known among thoſe who made a profeſſion of religion. Reaſons ſtill remain to ſupport the belief that their goodneſs was not as a morning cloud and early dew, which paſs quickly away. Happy effects are yet viſible. There are, apparently, yet fruits unto holineſs, and it is hoped the end will be everlaſting life.

This is a general, unexaggerated account of what has taken place. If a detail of ſome particular caſes ſhould be deemed deſirable and expedient, and the conſent of individuals obtained, ſomething further may be expected in a future Number.

ELISHA FISK.

Wrentham, April 2, 1807.

INSTALLATION.

ON the 8th of July, the Rev. Amos Pettengill, of Salem, N. H.* was inſtalled at Champlain (Clinton County, New-York.) Rev. Mr. Wooſter, of Fairfield, Vt. made the introductory prayer, and preached a ſermon on 1 Theſ. ii. chap. 4th verſe. Rev. Mr. Bogue, of Georgia, Vt. made the conſecrating prayer, and delivered the charge. The right hand of fellowſhip was given by Rev. Mr. Weeks, a miſſionary; and the concluding prayer made by the Rev. Mr. Paige, alſo a miſſionary.

The ſolemnities were attended on a ſmall iſland in the Chazi river, which empties into lake Champlain, where 500 perſons aſſembled, apparently devout and rejoicing in this intereſting occaſion. Before this time no miniſter of the Congregational order had been ſettled in any part of the widely extended region which lies weſt of the lake. The ſociety contains a hundred and forty men, many of whom are unuſually engaged in the cauſe of the Redeemer. The church, at the time of the inſtallation of Rev. Mr. Pettengill, conſiſted of but five individuals; of late about twenty have made a public profeſſion of religion.

ORDINATION.

ON the 2d of September, the Rev. Martin Powell, of Weſtford, in Vermont, was ordained at Moors, the town adjoining Champlain on the weſt. Rev. Mr. Pettengill, of Champlain, made the introductory prayer, and gave the charge and the right hand of fellowſhip; the Rev. Mr. Morgan, of Eſſex, Vermont, preached a ſermon from Acts xxvii. 31. and made the ordaining and concluding prayers.—The ſcene was peculiarly ſolemn and affecting. Aſſembled in the open air, in a field ſurrounded by a wilderneſs, the friends of the Goſpel beheld the ſervant of Jeſus inducted into the paſtoral office.—The town is new, containing only about 30 families; and laſt ſpring 13 perſons were united into a church.

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* *Mr. Pettengill went out in the ſervice of the New-Hampſhire Miſſionary Society.*

Poetry.

The Privilege of Prayer.

I.

WHAT various hindrances we meet,
In coming to a *Mercy-Seat?*
Yet who that knows the worth of Prayer,
But wishes to be often there?

II.

Prayer makes the darkest cloud withdraw,
Prayer climbs the ladder Jacob saw,
Gives exercise to faith and love,
Brings every blessing from above.

III.

Restraining Prayer, we cease to fight;
Prayer makes the Christian's armor bright;
And satan trembles when he sees
The weakest saint upon his knees.

IV.

When Moses stood with arms spread wide,
Success was found on *Israel*'s side;
But when, through weariness, they fail'd,
That moment *Amalek* prevail'd,

V.

Have you no words?—Ah! think again;
Words flow apace when you complain,
And fill your fellow creature's ear
With the sad tale of all your care.

VI.

Were half the breath, thus vainly spent,
To Heaven in supplication sent,
Your cheerful song would oftener be
"Hear what the Lord has done for me!"

COWPER.

SOME persons excuse themselves for not going to church, by saying that they can read as good a sermon at home. It is to be feared that they do not read this sermon; and if they did, they should remember, that it is said, "The Lord loveth the gates of Zion, more than all the dwellings of Jacob"—And "Where two or three are gathered together in my name," saith Christ, "there am I in the midst of them."